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## INTERNATIONAL BIBLE STUDY.

October 22, 1882.—*Mark X. 46-52.*

For comment see last Guardian.

October 29, 1882.—*Mark XI. 1-11.*

As Jesus approached Jerusalem he sent two of his disciples to a neighbouring village, telling them they would find there a colt tied whereon never man sat; they were to loose this colt and bring him. By Providential arrangement such a colt was in such a place at such time. This was an ass's colt and it was followed by the dam. Five centuries before, God had described the scene, and enabled his servant Zechariah to speak about it. The ass is not so mean an animal in Syria as it is in some other countries; still it was an act of great condescension in the Messiah at the moment when men supposed he would take unto himself the kingdom of his father David, to make his public entry into Jerusalem, seated upon the colt of an ass. Until of late years it was forbidden Christians to enter Damascus on horseback; this privilege was reserved for Mahomedans; Christians could only enter on asses. It was because he was meek and lowly, and indifferent to what this world calls honour, that he made his formal entry after this fashion. The servant is not greater than his Master; but how many of the Lord's people are quite willing that the Lord should have the pre-eminence in lowliness; in this respect they follow him afar off; riding in carriages they have not the slightest feeling of any unseemliness. They may indeed ride in carriages and be meek and lowly; but there are some who think that the Lord's teaching is to the effect that the outward expression of the thing is good, for the sake of others. Is it not a part of the vocation of the Christian to protest against the world's love of money, of expenditure, of position, of ease? Can he do it while he seeks or retains wealth, position, comfort and the like? Christ might have passed his days, as Joseph and Daniel did, in king's palaces, without any impeachment of his humility, but in such a case would not his character come before us with attenuated power? Paul thought it most important that his own life should visibly embody the principles which he wished to see exhibited in the ministers to whose care the flocks were consigned. "Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." And he writes to the Thessalonians:—"Ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord." Ministers of Christ should be examples to their flocks in self-denial, unworldliness, contentedness with food and raiment. The

members of a church generally wish to see their pastor well-provided for in worldly things, as they would not feel very comfortable if he had not his share of the good things which they enjoy. But a minister of Paul's stamp would think it very important to resist this tendency, and to lead them in simplicity and in fewness of wants.

When the disciples were loosing the colt, some objected; but they answered as Christ told them to do, and all difficulties were removed. How well would it if we should learn always to answer men, as Christ has told us to. They brought the creature to Jesus, and of their garments made a seat or saddle for him.

Many spread their garments in the way, others brought branches of trees and strewed them in the road. Many of the people of Jerusalem had heard of the approach of Christ, and knowing the feeling of the authorities towards him, concluded that he must be coming for the purpose of setting up his kingdom. They knew that he had unlimited power, if he would only use it in this way; and gladly came forth to identify themselves with his cause, assured that he would speedily put down all opposition. Seeing this ardour and hearing their shouts, and then casting his thoughts forward to the revulsion that would take place in their feelings when they should become aware that Christ would not be their temporal sovereign and deliverer, Jesus could not but weep for the self-doomed city.

"And they that went before and they that followed, cried, saying, Hosanna, Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord; hosanna in the highest." These expressions are from the 118th Psalm, a truly Messianic Psalm, especially in verses 17-26.

"And Jesus entered into Jerusalem and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out into Bethany with the twelve." He entered Jerusalem. He was in the world and the world was made by him, and the world knew him not. He came unto his own and his own received him not. His enthusiastic followers watched to see what steps he would take on entering the city. Will he proceed to the palace of the Roman governor, take away his sight and command him to be gone? Will he set up a throne in the precincts of the temple? By what act will he make himself known as the lawful sovereign of the country? Their enthusiasm began to lose something of its keenness, as they found him just doing nothing; and some of them beginning to be afraid of having gone too far, shrunk away to their houses. But stay; Jesus bears down upon the people who sat and trafficked in the court of the Gentiles, treating it as not sacred because it was for the gentiles; as he had done at the beginning of his ministry,

so he does now. These traffickers were just trampling under their feet the divine decree, My house shall be called a house of prayer for all people. The controversy of Jesus was not with the political rulers of the country, but with the religious rulers. By this act, he denounced them more emphatically than could have been done in word.

This was on Sunday, the first day of the week in which Jesus was crucified.

## WEEKLY REVIEW.

—A CORRESPONDENT in a far-off land who sends us a good many kind and encouraging words about the benefit he has received from our writings, is somewhat pained because we do not take a more favourable view of Emerson than that expressed by us some months ago. We assure our correspondent that this is a matter which cannot be helped. We are absolutely helpless, when asked to speak commendingly of this or that great man whose intellectual ability is patent, but who has taken up a position with regard to the Gospel contrary to that expressed in the words, "This is my beloved Son in whom I am well pleased." There was a time when we greatly admired Emerson, and were not a little influenced by his writings. There came a time when we heard the voice from heaven testifying to the Lord Jesus Christ, and from that hour we have had no other standard. We then learned that the great question in the last day concerning every man that lived where the Gospel was proclaimed, will be this, How stood he affected towards Christ? And we then determined that this would be the standard by which to form an estimate of our contemporaries, of men generally and of all opinions. With this principle broadly displayed we have carried on the *Bombay Guardian* for so many years, well knowing how few they are to whom such a principle is palatable, how intensely unpalatable it is to the great majority of men. For even Christian men have adopted the idea that they must show charity and breadth of views and impartiality by saying all the good they can of those whose influence was not cast into the scale of Christ, and by palliating the evil. For ourselves we have not so learned Christ. The man who is distinguished by his gifts, and power to subdue to himself the minds of men, and who ignores Christ, is guilty in the measure of his superior ability. We are recreant to Christ when we allow that brilliant attainments of any kind can compensate for the absence of faith in the Saviour. Yet how many seem to think it is so. American Christians seem peculiarly led away with admiration for the men that achieve greatness in their country, and willingly shut their eyes to failure as regards the confession of Christ. In religious journals we often see laudations of men

who have distinguished themselves in some line of pursuit, but who gave no manner of testimony concerning the salvation that is in Christ, and the tendency of such laudations is to convey the impression that that in which the men were deficient is not of supreme importance. We are assured that every plant which our heavenly Father has not planted shall be plucked up. Constantly, in speaking of public men and measures, we are made aware in the moment of writing, that our principle will be scouted, and our remarks treated with ridicule. The servant is not greater than his Master, and it should be esteemed an honour if the reproaches of them that reproached Christ fell on us. The word of Christ which is to judge all things in the last day, is with us now, and we cannot do better than give it its proper ascendancy in our thoughts and reasonings, for the day is at hand. Our intellectual idols seem to be the hardest to renounce.

—We give the more prominence to the following extract from the *Chr. Miss. Intelligencer* because our soul is often vexed within us at the ingenuity employed in finding justifications for the Caste system by those who ought to know better :

How caste brutalizes may be gathered from the relation of the following incident of recent occurrence in India. The anecdote, communicated in a private letter, will serve to portray in a vivid manner to English people the practical results of caste in an empire under their sway. It ought to dissipate the idle folly which is talked about mere gradations of rank and social distinctions. As one simple fact like this may serve as an antidote to bushels of confusing arguments leading away from the true issue, we present it to the consideration of our readers :—"I was on my way home early enough ; but as I passed through the little Native village which lies between Cutcherry and my house, I was attracted by some one groaning as in great pain. The groans came from some object under a tree, and on going up I found they proceeded from a woman. I asked her what was the matter, and she gasped out that she had been lying there ill for five days, with no one to look after her, and nothing to eat. She was a low-caste woman, and I had great trouble in getting bearers to convey her to the dispensary. No one in the village would do it for money, and there was no one of so low a caste. I did not like to force them, so I had to tramp off to the distillery, where I found people of her village and her caste, two men and two women, and got her taken off to the dispensary. Poor woman, her frame, as she was lifted on the cot, was little better, if at all, than some of the worst I ever met in the famine days. It was very providential my going that way at all. Usually I come home on my tricycle, but this morning the chuprassy had forgotten to, or delayed in bringing it, and I took the short cut home through the village. She reached the dispensary alive, but I fear she will never leave it alive. I knew that unless I saw her started she would never get there. It was a sad sight of how selfish and cruelly indifferent man can be. The poor creature had lain there, as the man admitted, for four days and four nights. Because she was a low-caste woman, no one stirred to help her, but went on with their ordinary avocations, possibly with just one atom of curiosity as to when she would die."

Caste cancels the great law, Thou shalt love thy neighbour as thyself, and substitutes for it the command, Thou shalt love thy fellow caste-man and none other.

—The *Ch. Miss. Intelligencer* says that medical attendance for missionaries, especially for the examination of those who propose

to be missionaries, is not a small item of the Society's expenditure. We can well believe it. It would never do to say a word against the wisdom of the doctors. Still it is only earthly wisdom, and the thing that is specially wanted is heavenly wisdom. We know of good men rejected by the Society on account of unfavourable medical reports, who have come out to India and lived many years ; in one instance, half a century. We ourselves were ordered away by the doctors the first year we came to the country, and have been here 34 years in the unhappy position of a persistent law-breaker. There are some things not included in medical philosophy which are very important. It may please the Head of the Church that some feeble instrument should come out here and die after a year or two, and in that time set in train some good work that shall do more for the success of the Mission than is actually done by the missionary of longest life. We think that Societies should do their best to ascertain that the candidate has had a call from God for the work, and not take for granted that robust health is an absolute condition of fitness in the divine mind.

—We are strongly of opinion that before the Gospel shall prove itself the power of God to the nations yet unevangelized, there must be a judgment from heaven on the nations where it has been long known, because of the clamant iniquities there practised. The struggle for existence among a portion of the population of England is something appalling, and this not in hard times but in seasons of great commercial prosperity, and not in the rural districts but in London itself. Some statistics lately gathered as to the amount of wages earned by women at the East End, appear in the *Christian* and one can hardly read them without a sinking of the heart and eyes suffused with tears, followed by a feeling of intense indignation toward those who are responsible for these things. Here are specimens of these returns :

Doll's Arms, 1s. per gross. Five gross can be made in one week. The cost of material—leather, calico, paste, sawdust—2s. 6d. Real weekly earnings, 2s. 6d.

Nightgown, sells at 2s. 11½d. Making, 2s. 6d. a dozen. They can make six a day. Thread and needles have to be found.

Shirt, sells at 2s. 11½d. Paid for making, 1¼d. each. Sitting from eight in the morning until twelve at night, one dozen can with much difficulty be made. Has to find thread.

Woman's Ulster, sells at 7s. 11d. Making, 2s. per dozen. Six with difficulty can be made in a day. Button-holes made by hand, the rest by machine. Twist and cotton cost 2½d. for the halfdozen. Note.—Ulsters which sell for 25s. are made for 6d. Two persons were all the week at work, and earned 6s. 2d. between them. They had to find twist, cotton, &c.

Children's Shirts. Making, ¾d. each. Have to find thread. Some pay 7d. a dozen.

The idea of a young girl having to work 16 hours of the 24 to earn barely enough to keep body and soul together, with the consciousness that they for whom she works have more than they know well what to do with, is shocking in the extreme. This evil is intensified from year to year, as competition waxes keener. Is it surprising that the ranks of harlotry are so readily replenished ? This evil cries to heaven. There was lately a Congress of Working women held in London to discuss their overwork and under-pay. The *Christian* says :

Mrs. Blunt, the president, belonged to the sewing machinists and said they were merely slaves under another name. She desired the public to take cognisance of the fact that in London, women and girls, who had to find their own machines, cotton, and expenses, were paid for making ladies' ulsters and jackets the miserably low sum of 2s. a dozen. Miss Clara Chatwin moved : "That this Conference of working women of the Metropolis, having heard the complaint of the sewing machinists, is of opinion that they should be better paid, and it appeals to the public and the press to assist it in their efforts to obtain justice for a very heavily over-worked class of working women." Similar resolutions were carried in favour of the cigar-makers, match-box makers, and others.

One thing that drives so many girls to seek work in machine-shops, is that their fathers spend the greater part of their earnings in drink and refuse to help their children. And who is responsible for the omnipresent temptation to drink ? Not only the publicans ; not only the brewers and distillers ; but the owners of real estate, lords, bishops, commoners, who let out their houses to publicans ; and the Government who licenses these gin-palaces and saloons in such profusion, is *particeps criminis*. Will not God judge for these things ? Judgment must begin at the house of God. Such facts as we have referred to, show that we must revise our notions of the ever-beneficent action of free trade.

—ONE of the most daring calumnies against the Most High is contained in the hypothesis known as the Survival of the Fittest. For the representation is that all manner of conceivable creatures came into existence, and all perished except an infinitesimally small number that happened to be in accord with the world around them. All things now existing are indeed suited to their several spheres, but that is simply owing to our standpoint in time ; the massacre of the innocents went on through millions of years. This blasphemy of the Creator is quite as revolting as any of the blasphemies of heathenism. "Professing themselves wise, they became fools."

—STRICTLY speaking "science" means knowledge. But many seem disposed to limit it to that which they learn by their own unaided efforts. Can he be called a wise man who rejects knowledge of unspeakable importance because it is revealed ? "We know and have believed the love that God hath towards us." Alas for the knowing ones, the scientists, that know not this.

—THE annual street *sunkirttan* of the Native Christian community of Calcutta is announced for Wednesday next. On this occasion they go through the principal streets of Calcutta in procession with instrumental music and the singing of hymns. Calcutta has no fear of Sir Frank Souter before her eyes.

—The Salvationists have been cheered by the arrival of Mrs. Tucker, though she did not, as they were hoping, bring any reinforcements from England. Besides Mr. & Mrs. Gladwin, two of the best workers of the M. E. Church, with good knowledge of the vernaculars, have joined them. The attendance at the three daily meetings is undiminished, and the interest shown by the Natives in the services is unprecedented. It is not however inexplicable. The eye is addressed as well as the ear, and the ear is addressed not in elaborate discourses, but in melodious songs

and in plain, simple talk. The whole is of the nature of a *tumasha* or performance, and as such it quite falls in with the oriental idea of what religion should be. Here is the fact; the people sit for hours, deeply interested, and carry away with them, we can hardly doubt, more favourable conceptions of Christianity than they had previously. There are occasionally seekers, persons who come forward and kneel down in token of their desire to be at peace with God, but the number of such is not as yet large, and they are mostly from the section of the nominal Christians. The use of the Town-Hall for a demonstration meeting has been again denied the Salvation Army. The second number of the local *War-Cry* has been issued, and the first number of the *Guzarati War-Cry* has appeared; and both papers are getting largely into circulation, at one pice a copy.

—THE Secretary of the London Missionary Society, Rev. A. W. Thompson, is on a visit to the various stations occupied by that Society in India. He landed in Bombay a week ago and left on Tuesday last, for Belgaum. He is accompanied by Mr. Albert Spicer, Treasurer of the Congregational Union. These gentlemen will be in the south of India during the next three months and will then proceed to Calcutta.

—THE Rev. C. P. Hard writes from London that he has taken passage for himself and family in the Anchor Line Str. Australia, leaving Liverpool for Bombay, Oct. 18th, and that Bishop Foster who had gone forward to visit the Methodist Missions in Bulgaria, would join the same Steamer at Port Said.

—A CORRESPONDENT asks that the Monthly Missionary Prayer-Meeting be not fixed for Tuesday, as there are weekly prayer-meetings held on that night which it is not convenient to give up. We hope some other night may be fixed upon.

—To J. H. R.—Few of the readers of the *Guardian* will have seen the letter you refer to so that your reply would miss its mark.

## The Bombay Guardian.

SATURDAY, OCTOBER 21, 1882.

### APOCALYPTIC SKETCHES. LIII.

"AND the kings of the earth who have committed fornication and lived wantonly with her, shall bewail her and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city; for in one hour is thy judgment come." Rev. xviii. 9, 10.

At present, one man's opinion is as good as another's, one man's religious ideas are as valid as another's. What one man thinks of Christ is just as much entitled to credit as what another thinks of him. There is no standard of appeal; nothing by which you can get the conflict of opinions stilled. Have we not the word of God for a standard? Well some of us have; but some read it in one way and some in another. Instead of our seeing every man standing before the word of God to be judged, the word of God wearing a crown of thorns stands before every man to be judged. Men have learned

the art of reading their own ideas into the lines of Scripture, and it becomes to them a reflection of their own mind. It is quite possible that there are Christians alive who have taken in all the teaching of the book, and who are living it; they witness to all its truth in their lives and orally; and the speech of some of them has gone out to the ends of the earth; but they are not one whit more recognized as the representatives of God, nay, infinitely less, than men who daily engage in vivisection of the word. If one could imagine these Christlike Christians suddenly snatched away by convoys of angels to thrones in heaven, with open doors for all to look upon them, it would no longer be possible for men to pass their lies off as the truth of God. The secular press, the fourth estate, that mightiest of agencies would suddenly find its occupation gone and unmitigable opprobrium poured upon it from the skies. God's recognition of his own, would suffice to make all men stand forth in the nakedness of their depravity. Well, in this way or in some way God will do it, and the day may be close at hand. It will go hard in that day with those who are now doing their best to hinder Christ from being heard, and whose lives are spent in the endeavour to obtain for their own falsehoods the place that belongs to the truth of God.

The kings of the earth who have been in unhallowed alliance with antichrist, are represented as appalled by the judgments that come upon this church of great pretensions. They of course proposed only their own convenience and advantage, in upholding this alliance; to govern their subjects through the priests, seemed an admirable way. They had accepted the Babylonian view of Christ and of Christ's religion, and now they find out that Christ and his religion are altogether different. Many have been doing their best to bring England under the curse pronounced in this chapter; for forty years and more they have been trying to make it appear that the Prayer-book is virtually Rome's Prayer-book, and that the Church of England has more affinity to Rome than to the evangelical bodies; thus have they been labouring to get England included in this awful judgment. Have they spent their strength for nought? There is reason to believe that they have had a wonderful success. What makes Rome to be Rome is the priest; and the grand endeavour has been to find a place for the priest in England, a spiritual throne from which under the ægis of the State he can dispense life and death. The reproach that was attached to the badges of Rome, has passed away. A little more, and England will have assumed the yoke she joyously shook from her some centuries ago.

"And the merchants of the earth will weep and mourn over her; for no man buyeth their merchandize any more; the merchandize of gold and silver, precious stones, pearls, fine linen, purple, silk, scarlet and all thyine wood, and all manner of vessels of ivory, vessels of most precious wood, brass, iron, marble, cinnamon, odours, ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots, slaves and souls of men." 12, 13.

There is something like this catalogue of valuables in the account of ancient Tyre contained in Ezekiel ch. xxvii. The things that are here mentioned are in great requisition

in a church that believes she honours God by richly ornamented altar-pieces, reredoses, screens &c. &c. by clothing her hierarchs in purple and scarlet, by the use of incense. Any one who has visited the churches in Italy, and seen all the fine things exhibited there, will see at once how applicable this inventory is. Observe too, how rapidly this conception of worship has spread of late in England, till now it has come to be thought impossible to worship God aright, without a great number of costly things to adorn the churches. If there is to be a memorial of some pious man, it takes this form,—a beautifully painted window, or a wonderfully ornate reredos, or a screen of mosaic work. As for the merchandize of the souls of men, it is openly carried on; the men and women and children of a parish are sold at public auction to the highest bidder, who obtains the right of providing them with a minister of the Gospel. All this is so monstrously and defiantly in conflict with the teachings of the great Head of the Church, that the marvel is not that the day of judgment hasteneth, but that it has lingered so long.

### FRIENDLY WORDS TO EDUCATED NATIVES. VII.

I WISH to speak to you of Jesus of Nazareth. No reasonable man now-a-days thinks of denying that such a person existed in the land of Judea, at the beginning of what is called the Christian era, and ended his life on the cross under Pontius Pilate. He is as much an historical personage as Julius Cæsar or Cicero. He is not only an historical personage, but he has had much to do in making history; the world to-day is different from what it would have been if he had not existed. We cannot properly understand modern history unless we have knowledge of Christ. But it is very important that we bring to the contemplation of his character and life an impartial and an unprepossessed spirit. Let his character and life speak to us and make their appropriate impression upon us, and we shall then be in a position to say whether his disciples claim too much for him or not.

Jesus was brought up in Nazareth, a provincial town in the country of the Jews, enjoying a not very good reputation. The Jews of Jerusalem looked down upon the people of the province of Galilee and especially of Nazareth, as uninformed and rude. Jesus was brought up by Joseph and Mary, pious persons of humble life. At the age of twelve he was taken by them to the capital at the time of the great annual festival, and when the large company of pilgrims left to return to Galilee, he remained behind. After proceeding some distance his parents became aware that he was not in the company, and returned to Jerusalem seeking him. They eventually found him in the temple, sitting in the midst of the doctors of the law, hearing them give their thoughts about the meaning of passages of Scripture, and asking them questions that filled them with astonishment, because of the maturity of mind and lucidity of perception implied therein. Still, when his parents called upon him to return with them, he obeyed, and going back to Nazareth learned his father's trade which was that of a carpenter, and when Joseph's powers began to fail through age, he was glad to help the family by his hard-earned

wages. He did this, knowing well that God designed him for the highest of all ministries, the highest of all functions. His mother had not kept back from him the revelations that accompanied his birth, designating him "a Saviour that should be to all people." And in his own private communion with the Father of spirits, he had fresh ratifications of these announcements. But until the time chosen of the Father should come, he was quite content to be a servant of servants, and without murmuring or chafing, he went on till his thirtieth year, performing the humble duties of a village carpenter.

At this time the people of Judea became greatly interested in a man of God, known as John the Baptist. This person had been dwelling for some time in a wild part of the country, east of the river Jordan, contenting himself with such food as he could find in the wilderness, in coarse raiment, making light of all temporal needs, and preaching to those who would come to hear him with great power and unction and fearlessness. His fame quickly spread; many recognized him as a man specially raised up by God to speak to that generation. He informed them that the Messiah, the divinely-chosen Saviour of the world, was immediately to appear and establish the kingdom of righteousness promised in so many parts of the Old Testament; and he warned them in terrific language against thinking they could have any part in that kingdom, unless they rejected and turned from all their sins. Notwithstanding his severe denunciation of the many sins prevalent at that time, there was such irresistible demonstration of the power of the Most High resting upon him, that he obtained a prodigious influence over the entire nation as is shown by the fact that immense numbers of every grade of society and every phase of religious thought were publicly baptized by him in the river Jordan as a token of their readiness to receive the Messiah whom he was to introduce to them. Then came Jesus of Nazareth and was baptised by him openly. At that moment there was an opening in the heavens, the voice of God was heard exclaiming, This is my beloved Son, in whom I am well pleased, and the Spirit of God descended upon Jesus in the form of a dove, resting upon him. The time had come for Jesus to enter upon his ministry, and as an ambassador receives credentials from his sovereign, so Jesus was openly acknowledged by God. John the Baptist immediately understood that the great end of his own ministry, the introduction of the Messiah, was now accomplished, and was content to sink into comparative insignificance that Jesus might be recognized. This was a sublime act of disinterestedness, but it demonstrated the genuineness of his own call and that of Jesus.

(To be continued.)

### REMINISCENCES. CXCI.

Extracts from diary kept in Bombay in 1848.

December 24th. The experiences of last week remind me of the autumn of 1845. I was then oppressed by a sense of the dreadful power of unbelief in me, the desirableness of faith, and my utter impotency to obtain it. And lately I have been impressed with the strength of unbelief and my absolute dependence on God for the power to exercise the faith which I seek.

I desire to see as I should the criminality of it. I am giving the lie to a thousand promises of God, wounding him in a thousand places at once by my want of faith. Let me remember what the Spirit before revealed to me, namely that faith is simply letting God be true.

27th To day they threw water on me, and also baskets. I thank God that I am enabled to glorify him by my perfect equanimity. Isai 41. 10. "I will uphold thee with the right hand of my righteousness." This is a precious promise to me at this time, in view of the onsets that Satan may make upon me when I shall attempt the work of faith. And this too: "He giveth power to the faint and to them that have no might, he increaseth strength." Faintness and trembling of heart bring with it the insinuation, your faith is gone you can do nothing. But here is an explicit promise to the faint. Only let me have the shield of faith, as Christ had in the wilderness and I will be able to quench all the fiery darts of the adversary. As true as He is righteous will he uphold me with his right hand. He will so grasp my wrist, that though my legs should tremble beneath me, I shall not fall; though a thousand emissaries of Satan should seize me to pull me to the earth, they will not be able to pluck me out of His hand. I cast myself upon the word of God as a shipwrecked man casts himself on a plank. In the Revelation mention is made of a sea of glass, that is of crystal. What seems to me a sea, let me but put my foot upon it and I will find it to be of crystal, a material much harder than earth itself. Heaven and earth, crystal and adamant shall pass away; Christ's word is harder than all these, it shall not pass away. The material universe looks so defyingly upon us; the hills call themselves the everlasting hills; but there is a threshing instrument even the word of God that can beat them all to chaff. The word is the sword of God; a perfect instrument of offence in the hands of an omnipotent Being. What are the everlasting hills, the sun and moon before the sword of God, seeing that in my own experience even, that sword is victorious over a far more formidable enemy, viz. the sinful soul of man.

If God's love is perfect, my faith should be perfect. Just so defective as is my faith just to that degree do I impeach the love of God.

Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit. This is not my business, it is Christ's. I am not taking anything upon myself. I am not responsible for the work but merely for the manner of doing it. All I need is to be able to say, Christ commanded me. The responsibility of the work Christ takes upon himself. Both the work and the agents are chosen of him. Come thou Spirit of Pentecost, thou Spirit of the living God, fill me with all God's fullness, tread down Satan under my feet.

I begin to see how greatly the Spirit of God is glorified by miracles. For they are His work, inasmuch as faith is all his work. I feel that he is waging a mighty battle within me. As the seed, the sprout, the tree, the branches, the leaves, the blossoms constitute a great process of which fruit is the simple and easy result, so the preparatory work of faith when perfected terminates without any difficulty in the working of miracles, that is, in the external revelation of the power of God. So that in fact this is not a material and secondary work as I used to think, but eminently spiritual. There is sanctification at every step of it, for the distraction of unbelief is this; and there is an abundant creation of holiness as the result.

From the rigid uniformity of nature, from the manifest appearance of law in every part, of a plan relating to the whole, men are apt to think that nature is opposed to the working of miracles. She seems to us to frown upon such faith. But in fact we know that the whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God. It is

the great desire of all the material universe, and the great interest,—that Christ's glory should be revealed, and superstition, idolatry, sin, be destroyed.—The works of the devil are a terrible burden to the universe. The sun, the earth, all things stagger under it as it were. They are in subjection through hope. They are waiting. They wait that manifestation of Christ which will destroy the works of the devil. They are the friends of the believer. Christ has made them subject to the believer in order that they might be delivered out of this subjection to the God of this world. Faith is not only the victory which overcometh the world but which freeth the universe.

3 o'clock. Isai. 42. 19. Who is blind but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant.—"The church is here personified as the Lord's servant, and as his messenger,—as is the 41st ch. 2nd, the Mosaic church is similarly personified. But who would choose a blind servant, especially a messenger? The church is the perfected part of the world; the very meaning of her existence is that she is a separated and sanctified part of the world. The rest of men are unsound morally, blind, dead. And now behold, even the church, (the church of the present day, as I think is undoubtedly intended) is blind. Yes, the servant of that Lord who is light, in whom is no darkness, he is blind.—Seeing many things, but thou observest not, opening the ears but he heareth not. How perfectly true, both of myself and of the entire church. Familiarly conversant with God's word, yet ignorant of its most precious resources and gifts; see the 16th verse. The glorious offers of God are hid to them: they have no notion of the wonderful and glorious paths in which God is willing to lead them—but their blindness shall be removed and darkness shall be light before them. His word is a lamp to our feet and a guide to our path,—if we have an adequate faith; but if the light that is in us be darkness, how great is our darkness. But the Spirit of God shall make known the things that are freely given us of God, and then the word will be a lamp, and shed abundant brightness on our path.

Dec. 28th. Spent the entire night in prayer and precious was my communion with God. I went forth expecting to have an indication but had none, and my faith is yet unfruitful. All I have asked for is an indication such as I have already had, such as being challenged for proof, and taunted with the promise in Mark. Christ seems to have waited for an intimation of providence on the occasion of his first miracle. Mine hour is not yet come, he said, I see not yet that arrangement of things which indicates that my power is to be now exerted. I am not exactly certain with regard to this instance.—Perhaps he meant that the necessity and desire were not yet marked enough; for men must thirst before he will give. Peter and John Acts 3rd waited for no intimation of providence. They saw the lame man by the temple gate, and healed him. Perhaps in my present course I am not enough knowing the word of God. It may be this that vitiated my faith this morning. I see that if I renounce this expectation, I shall need a considerable increase of faith. And is not this what Christ is aiming at. If God's word is a lamp to my feet what need have I of any other lamp. But there is the case of Cornelius. Christ had given very explicit commands to his disciples to go every where and preach the gospel. But a good many years rolled by without their thinking of such a thing as preaching to the Gentiles. What did the Lord then do? by miracles and visions he made known his will to Peter. Peter shrunk from this as from a great crime. It would bring him into reproach with a large portion of the Church. It needed great faith to undertake this. God did not leave him to his word alone, but condescended to make known his will in other ways. But it may be said the unbelief of Peter does not

justify ours. And there was not such copious revelation in Scripture of that will as there is of that which relates to miracles.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

#### CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

DEAR SIR,—In your review of the Rev. Wm. "Taylor's Ten Years Self-Supporting Missions in India," the principle upon which the South India Conference is founded is rightly stated. "The principle is this that churches gathered from Europeans and Eurasians resident in India may be trained to sustain and prosecute the work of the Gospel among the heathen around them." How far the success of the South India Conference has demonstrated itself an appropriate agency for spreading the Gospel among the heathen, as you remark, is not very evident; but how far it may be so is less questionable. Was not the question of this appropriateness settled before the organization of the Conference? And upon this organization, was it not resolved into the principle stated, which was to be faithfully worked out by a body of self-denying, persevering men, too much in earnest, strong in God, and full of faith in this principle, to be diverted on the exhibit of what some consider only slow results after seven pioneer years? I think unless this remark is added to yours, your's will lead to a wrong impression. You cannot have overlooked the facts set forth in the book reviewed, I presume.

There has been feeble operation of this principle; at some points none at all. But this is no reflexion on the principle. Neither should it be used to discount the importance of the success achieved thus far by the South India Conference. It is nothing to the point to explain such feeble operation by the paucity of laborers hitherto engaged, by the comparative poverty of the churches and their consequent inability to build and pay for churches sooner; that thus ministers had no time either to learn vernaculars or spread vernacular work, and so the opportunity has yet scarcely fairly occurred for training the churches to vernacular work; or, as it is unhappily to be admitted, by the deliberate unfaithfulness of some men in regard to this work. A deplorable dereliction or unblameable tardiness in the operation of a principle in certain instances, is no argument against the principle, or the importance of the successes it achieves under other circumstances and in other cases.

You allude to another important consideration. Speaking of the church-building burdens of the past years of pioneering of the South India Conference, you say, "when these initial burdens are diminished Christians will think more about the education of their children than about entering into direct missionary work." This, I consider a very proper statement. The children of the families of the churches already established must have the first attention. They have a stronger appeal than the heathen; and in relation to ultimate widespread evangelization among the heathen, thorough English schools demand attention next to English churches, even as their importance in preserving and perpetuating the churches, the main source of supplies for said evangelization, cannot be overestimated. The English work, with its churches and schools, must be established first, before any extensive pioneering in wilderness places among the heathen is undertaken. If attention is given first to these interests, however, I don't think there may yet remain any cause for anxiety as to the consecration of the churches, in the continuance of the exemplary piety of the past, in devoting the resources which are freed with the extinction of church-debts, or the moiety which will remain of them after school expenses for children (all do not have children) are

liberally met, for the advancement of the Lord's work in any other department that may still demand it.

Again; I think it remains to be explained to those who read your review that the English churches do not represent all the resources in either men or money that are available. As for the Salvationists, who "are actually looking to the natives for the sinews of war," as you remark, and who, as to money, I learn by a private letter just to hand, take collections averaging Rs. 15 a day, the same source of supply and access to resources are open to the South India Conference.

On the subject of resources you announce that which has already been going the round in fraternal correspondence. Some insist on the inadequacy of the indigenous resources available for a stupendous evangelistic work which it is assumed could be immediately undertaken, and commit themselves so inconsiderately to the assumption of the future want of consecration in the churches now debtless and well established, that they advocate the acceptance of appropriations from the Missionary Society in U. S. America. One member of the conference has gone so far as to write to the *California Advocate* that the hitherto steadfast policy of the Conference in opposition to this "is not held by a respectable minority." This is simply reckless writing. There are few Anglo-Indians or Eurasians, I imagine, in the Conference who are unwilling to risk another seven years' committal of themselves and the work to the piety and pecuniary resources of the churches of their own India, and few American brethren, either, to whom *most is owed* in the establishment of the Methodist Episcopal Church in India, who would hesitate to do so. Of that which may be looked upon as a generation's work, the heaviest work—that is, sufficient English work to begin with, and with which to test the principle of procedure—has been undertaken and achieved; and it has been done independently of the Missionary Society aforesaid. With resources which were before bound up in what has been achieved, now set free, the South India Conference is more independent than ever.

The communication signed "A member of the South India conference" in the same issue of the *Bombay Guardian* as your review corroborates my statement, I consider, as to the future availability of these resources. Fully twenty men have prosecuted the study of vernaculars this year, who, excepting four or five, did not formerly do so. At least ten more are proficient. Only Rs. 40,000 remains unpaid of Rs. 3,00,000's worth of property. An average of Rs. 45,000 a year has been paid for church-building. Here are the facts regarding both men and money. This money I venture to say will still be available. It was to a large extent, set apart for the Lord's work, the percentage of monthly income. These incomes have not stopped. Provided it is called for, the percentage will not stop; and the Lord's work will go on.

As regards the immediate evangelization of 200,000,000 of heathen, these resources are inadequate. But continuing the proper prosecution and persevering development of the work the South India conference has already taken up, I submit they are enough for all that can be immediately taken up more than this. It would support thirty married missionaries, which is equivalent to sixty persons, had the Conference so many to divert from present undertakings.

As to the procedure in the future of this Conference, let it first be remembered that her call is to the English in the country as much as to the heathen. It may then be remarked that the demands of the work attempted among either are different. That is a true rule, considering the circumstances, which is given in an extract from the *India Methodist Watchman* in your review: And following the Apostolic precedent we must live as narrow a distance as possible from the people we seek to save in

mode of home-life and geographical position.' And this applies both ways: to the better classes of the English as well as the lowest Castes of the natives. Hence the insinuations that are sometimes made against the propriety of the erection of churches suited to English work, and of pastors, educated, housed, dressed, etc., commendably (not to the sanctified who are not so sensitive as to these things, but) to the poor worldlings amongst whom they are to move as ambassadors for Christ and fishers for their souls, are unfair and reprehensible.

The vernacular work must be pressed upon the churches; but without curtailing the influence and reducing the standing of the English work. Hence pastors must be well treated. They must hold their own in the rank which society freely accords them, and be provided for accordingly. Mark, this must be for the work's sake. Churches and other necessary buildings connected with English work must be built accordingly. It would have been palpably a mistake to have continued the work in either Calcutta or Madras in the accommodations of its first year.

Though 200,000,000 of heathen remain to be reached, yet the resources of the South India Conference leave them practically inaccessible for the present. In the course of the future it may provide for them. It will probably do it quicker than any else. But such provision can be only prospectively attempted now.

In view of these considerations, when "A Member" says "the Lord is leading us out to evangelize far and near," I submit it is *not* far; *but* near. "Unable to reach the millions beyond" (his own words), I submit we ought not to give them our attention yet. The "great stump...How will you be supported?" over which brethren have fallen who have contemplated the abandonment of English work for exclusively vernacular, is not rooted up. And the way to provide for the heathen beyond will be through well organized churches that are possible *near* first, which will be a source of supply at least in men, *native brethren*, who will be the most "appropriate" evangelists of the future. When it is enquired, "What can we do?" and answered, "1, Make careful selection of such men as God clearly calls, and commission them in the name of the Lord and in the name of the Conference to wisely selected fields. 2, Let every preacher in English work regard this pioneer work as one with his own, and, he leading the way, develop the most earnest interest in the labor of the advance workers among all our English people," it should be put reversely: first, second (and to be deferred); and second first. But this order "A Member" does observe afterwards. And if answer No. 3 means a Conference Missionary Society it is to be objected to.

The South India Conference has to guard against overdoing vernacular work. It is perhaps exactly this that is exhibited in the proposal of extensive evangelization on the one hand, and missionary appropriations from America on the other. Therefore: her English Churches first built and paid for, let her then establish thoroughly good schools for the children of her English and Eurasian membership; let her insist that every man shall do some vernacular work adjacent to his charge; and making haste slowly as to other vernacular work, let her organize native churches at first only in relation with English Quarterly Conferences.

Your's truly,  
ANOTHER MEMBER.

#### MOUNTAIN JOTTINGS.

SIR,—Mussoorie and Landour (the latter being the Govt. Military Convalescent Depot) together form one huge hill sanitarium.

Situated on one of the outlying Himalayan ranges, they tower above the plains below, to an altitude of four or five thousand feet. The height of the loftiest point in the Sanitarium is reckoned at over seven thousand feet above the level of the sea.

To a stranger, the place presents a curious yet striking appearance. The mountain slopes are studded with chateaux, villas, and cottages, some of these built on the verge of "Khuds," or ravines a thousand, and more, feet deep. From these heights, the beholder obtains one of the finest views in India. To the South, and bounded by the sheltering Sivalik Hills, lies the "Doon," or "Dun," as it is now spelt with its rich forest lands, and tea plantations; beyond stretch the plains of the Doab as far as the eye can reach. To the north, piled in savage grandeur and magnificent confusion lie the different Himalayan ranges, increasing in height as they trend farther north, until the line of vision is intercepted by the "Snowy range," Sir Richard Temple's "circumvallation of snow," whose sharp jagged peaks of dazzling white shoot up twenty and twenty-six thousand feet. In the height of the season (the season, let me state, extends from April to November), the station has a population of nearly three thousand Europeans, principally health and pleasure seekers, from the N. W. Provinces and the Punjab, and thus offers peculiar advantages for aggressive Evangelistic work. Through an entirely Providential opening this field was occupied by the Methodist Episcopal Church last year. The Rev. D. Osborne Presiding Elder of the Allahabad District, had occasion to come up in the month of August. The door was opened for special religious services, which God signally blessed. Several were converted, and on invitation, a church organized.

In consequence of a stipulation made last season with the friends here Mr. Osborne visited the station this year again, arriving towards the end of last April. A series of revival services held shortly after arrival, resulted in a number of conversions and an accession to the church of twenty members.

Methodism has now gained a foothold in Mussoorie, but not without a considerable amount of hostile criticism, and even hectoring opposition. Certain, "receive us not," alleging that in a field so narrow (?), there is no room for Methodism. The place is amply large for a couple of Banks, two or three chemists, milliners, and photographers' establishments, along with about half a dozen hotels and boarding houses, but for another evangelical church there is—"tell it not in Gath, publish it not in the streets of Askelon"—no room!

The allegation is made in spite of the fact that existing church accommodation is for two thousand only, out of a resident (resident during the season) population of three thousand souls, perhaps more.

Is it not singular, that some good Christian people should be so narrow in their interpretation of our Lord's words, "The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest"? True, they pray for more labourers, but pray as though they meant, "send more labourers O Lord, but don't let them be the Methodists."

However, Methodism has come to abide in Mussoorie until the end of time, by God's grace. To it, God has given a peculiar mission in India. That mission is to spread scriptural holiness through the land, and this standard of piety is particularly needed in Mussoorie, reputedly the fastest of all Indian summer resorts.

In seeking to lift up this standard, Methodism does not seek to reflect on other evangelical bodies, nor does it have any other than a friendly spirit towards them. Its motto has been always, and is still, "In all things charity," hence, notwithstanding it is reviled and despised, it has enough of the spirit of Christ to endorse and place on record the following expression of good will,—

Towards other Christian bodies in Mussoorie we cherish sentiments of sympathy and appreciation, and we look forward to the time when it will be freely accorded by all who love the

Lord that this little vine so strangely brought in, was of the Lord's planting."

SUNERGOS.

DEAR EDITOR,—I am glad to tell you that a Temperance Coffee Room, Library, Reading Room &c. have just been opened here, on the basis of the Y. M. C. A. Bombay. We believe this movement will meet a long felt want in this Community, and prove a special boon to the many soldiers who come daily to Coonoor from Wellington, where at present there are about 800 European troops besides women and children.

With reference to the order issued some time ago by the Commandant there, forbidding the holding of services in the Depot by any minister save the Government Chaplains, the matter was referred to the Commander-in-Chief, Sir F. Roberts, who in reply has written that he cannot interfere with any regulations laid down by the Government of India for the management of prayer-meetings and scripture readings in Barracks, but adds; "The Commandant at Wellington has been instructed to afford every facility consistent with military duty and discipline to those men of the Depot, who may wish to attend at services other than those held by the authorised Chaplains, and to meet your views to the utmost of his power."

This is satisfactory enough so far as Sir F. Roberts is concerned, and clearly indicates his desire that the Commandant should act fairly in the matter.

We have just had an unusually interesting service in connection with a Mission which is carried on amongst the many Coolies employed on the Tea and Coffee Estates in this neighbourhood. The Catechist employed in this work has been laboring for some time under great discouragements, but at length he has been permitted to see some fruit of his labors, and on Sunday last a large number of native people (heathen and Christians) with several Europeans gathered at Runnymede Estate, about 3 or 4 miles from Coonoor to witness the baptism of 4 native converts. The writer, by request, conducted the service, which consisted of the following exercises; Tamil Hymn, Prayer, Address and Baptism in Tamil by Rev. W. William, Native Pastor from the Scudder Mission, Arcot, Prayer in English by the writer—Hymn, and address in Canarese by the Catechist, Prayer in Tamil by Elder Abraham of the Coonoor Tamil Church—Benediction.—The neophytes were named, respectively, Abraham, Daniel, Joseph and Sarah.

The service, which was held in a neat, and most convenient building kindly built by the Proprietor of the Estate for Mission Work, was one that filled our hearts with gladness, and much prayer was offered that this might prove but the first fruits of a glorious harvest. Inside the building we saw, in these converts, a cheering illustration of the power and goodness of our God in the kingdom of his grace, whilst outside we saw the same Divine power and wisdom illustrated in the kingdom of nature by a scene of beauty and sublimity simply overwhelming. No words of mine can begin to do justice to the magnificence and grandeur of the mountain scenery in the midst of which this beautiful and most interesting service was held.

Altogether it was a Sabbath day's experience long to be remembered.

There is a Tamil Church in Coonoor in connection with the Scudder Mission—the society owns an excellent house of worship, most conspicuously "set upon an hill," but the work has suffered greatly through the lack of proper pastoral supervision. For a year or more the society has been in charge of a native Catechist, who has turned out badly, so that it has been found necessary to dismiss him, and at present one of the native pastors from Arcot is in temporary charge.—If a competent European missionary, or a thoroughly reliable native Pastor could be stationed here, there is no doubt a

really good work might be accomplished. Unfortunately the Scudder mission is, and has been for some time past, quite short handed, and is unable therefore suitably to man the work.

To show sympathy with, and encourage the native brethren, in their present difficulties, the members of the Union Church kindly invited them recently to a Tea meeting in the Coonoor School Room and a most pleasant hour was spent in singing and prayer, interspersed with addresses in Tamil, Malayalam, and English. Pray for the native work here.

In conclusion permit me to give you the following intensely interesting incident, which was narrated by one of the speakers at our last monthly Missionary Prayer-meeting. "A Chinaman 70 years of age heard that some Foreign Devil was going to speak in his village and he went to hear. He heard read John iii. 16. He jumped up and said, This is what I want." He heard and was saved, and at the water at his baptism he gave the account of his conversion. "When 20 years of age I felt idols were vanity and I gave them up and left their worship. I groped for light. I saw the sun, bowed down to it and at sunrise and sunset prayed to the sun to take away my load. This went on for more than a year, but the load remained. Then I prayed to the moon for a twelve-month,—the load still there. Then to the stars. Oh! stars take away my load! but it remained—all was in vain, fifty years passed away and in the meantime I became blind.—all was dark without and gloom within. I heard of the Foreign Devil going to preach and said: Take me to him; and I found one greater than the sun, the moon, the stars, One who died for me. I took Him and have been happy ever since, and I say with Simeon "Lord now lettest thou thy servant depart in peace, for mine eye have seen thy salvation."

Your truly,  
Isaac F. Row.

Coonoor, 12th Oct. 1882.

P. S.—A sad *drink* tragedy occurred at Wellington this week resulting in the untimely death of a young lance corporal of the 44th Regt. who only came up to the Hills on Saturday last, and three days afterwards, whilst under the influence of drink, went to bathe in the lake, with some comrades (who were also more or less intoxicated) and was drowned. His body was not found till some days afterwards.

This is the second fatality at that depot within a short time, through drink—the other case being that of a fine young—Cavalry Sergeant, only 25 years of age, who a few weeks ago, fell down stairs, and broke his neck, dying instantly. The poor fellow was ordinarily a steady, well behaved young man, but on the day of his death he went to Ootacamund, to witness a public execution, and returned under the influence of drink, and thus met with the fatal fall.

Such is the work being done in the British army by this accursed thing and I fear more European soldiers yea and officers too, are slain by this enemy, than meet their deaths on the battle field.

Still another case, if you have room for it. In May last four miners, from the Wynaad gold mines, came to Coonoor on a month's leave. One of the four was a Cornish Captain. He and his comrades had all been brought up under religious influences at home, but out here they had drifted into a careless and neglectful state, and although waited upon soon after their arrivals and kindly invited to avail themselves of religious privileges in this place, they did not accept the invitation, but simply shewed that they cared for none of these things." Just as their month's leave was expiring, three of them, (including the Captain) went into the bazaar to transact business, and make preparations for returning to their work. In the course of the afternoon, they drank freely, and in the evening were returning back to their lodgings (about a mile from the town) when, as they

were walking along a narrow path way, the poor old Captain (over 60 years of age) fell down a steep bank, and received such injuries that he was taken up with great difficulty, and when shortly afterwards visited by a doctor was found to be perfectly paralysed from his chest downwards. He almost immediately requested the writer to be sent for, and when I went, I found him in the greatest possible distress of mind, now that death was imminent. He lingered for about a week, during which time he was almost incessantly crying to God to have mercy on him. Just before he died he became unconscious. I trust he has been saved, even tho' as by fire. He has left behind him a heart broken Christian wife (an invalid) and two little boys. By the dying man's request I wrote to her, a detailed account of the sad affair, and have received a most touching letter in reply, in which she speaks of her late husband with the deepest affection as a faithful and kind husband and a most loving Father, who only lacked "the one thing needful." All the more sad, that such a man should die in such a way. He was far from being a drunkard—he was only a *moderate drinker*, therefore to that class I say 'Beware' "Let him that thinketh he standeth, take heed lest he fall."

DEAR SIR,—That the arguments adduced in favor of the moderate use of Opium, Alcohol and Tobacco;—advanced in defence of Government legislation regulating such commerce;—and persistently maintained in justification of the conduct of rulers replenishing the State coffers therefore, are untenable, the deplorable condition of men and women addicted to these vices bear conclusive testimony.

I have seen men reduced to shadows of their former selves, die prematurely from no other cause than the use of Opium; doubtless these men at the outset resolved upon the very moderate consumption of this deleterious drug which they ignorantly supposed to possess charms to more that compensate for the abject appearance of those older than themselves in this sinful indulgence, with the inevitable results noted. So also with the drunkard. Once well known, loved, respected, and his company courted,—now despised and shunned by former friends and associates; once on the fairway to eminence and earning a competence, now in the depths of shame and poverty. Ask him, he can assure you of the honesty of his purpose when first he bartered his soul for the intoxicating cup; he will positively, with deep emotional grief, recall his innocent youth as also the day when kind friends pressed him to have only one drink; his appearance will speak louder than words of the ever downward tendency of that one cursed drink, pressed upon him by his friends may be years past. Well, so much for the moderate use of Opium and Alcohol, which ultimately lead to their immoderate use, and which land the tamperers therewith in ruin and despair in this life, and at death, in hell. Now, it is true that the evils manifest from the use of Tobacco are far removed from those the birth-right of slaves to Opium and Alcohol, but, pray ever remember, that, while this is so, the system of the Tobacco consumer is surely, though imperceptibly, being undermined by a greater or lesser quantity of nicotine being imbibed, the injurious effects of which no tobacco consumer can honestly deny. It is a most filthy habit, as it undoubtedly is an idle and a silly one.—Surely the foregoing deductions are weighty ones to cause those implicated to reflect and decide wisely; but when to these must be added the weightier commands of God to be "holy even as I am holy," it is presumptuous for any person to suppose they are saved, much less sanctified, while in bondage of any one of the vices named; for, know ye not that God "is of purer eyes than to behold evil, and can not look on iniquity."

Peter affirmed, many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—Heb. II. 1—3.

Yours very respectfully,  
J. H. ROBERTS.

#### AN EARNEST REQUEST.

Dear Brothers of South India Conference—Each of you is in all probability as much if not more interested in God's work among the heathen in connection with our Conference as I can be. We therefore are mutually interested in seeing this most important part of our mission in India grow and prosper steadily and surely. In the interests of our native work, I earnestly beg each one of you to indulge me one request. Below find a series of questions relating to native work only within your respective circuits. We would know:—

1. The No. of native full members?
2. " " Probationers?
3. " " Sunday Schools?
4. " " S. S. Teachers?
5. " " English speaking S. S. Teachers?
6. Average attendance in native Sunday Schools?
7. The average No. weekly Native preaching Services?
8. " " Native workers engaged in native work?
9. " " English speaking " "
10. What are the prospects of native work in your circuits?

My request is that you will examine these queries and not later than November 5th next forward me the facts and figures these queries call for. It will be easy for some of you to read this request and lay it aside to be forgotten. But I beseech you brethren indulge me in this request that will cost you but little and you with me will reap benefit from the results when gathered. The time of our Conference now draws nigh. I therefore earnestly request that each of you will send me the letter I ask for on or before November 5th.

Your Brother in Christ,  
C. B. WARD.

P. S.—Address c/o MRS. A. WALKER,  
Chadarghat,  
Deccan.

DEAR EDITOR,—Many of your readers connected with the M. E. Church will doubtless be surprised at one of its principle charges resorting to giving sacred concerts for raising money for Church building purposes, a notice to this effect having appeared in a late issue of your paper.

Such methods of getting up church funds always have to be guarded against with extreme caution, as they are not only likely to lead to more objectionable methods such as fancy bazaars, shows, questionable tea-meetings and entertainments of various kinds but in most cases indicate a want of faith and true spiritual power, get people to give to God who would not be willing to give under other circumstances i. e. without getting something in return or at any rate they encourage this idea and spirit so contrary to the teachings of Christ and the apostles.

Yours faithfully,  
RADICAL.

[We are happy to assure our kind correspondent that there was nothing in the service referred to that tended to favour the objectionable entertainments referred to. It was a religious service, and of no more evil tendency than the singing of psalms and hymns in an ordinary religious service.—Ed. B. G.]

DEAR MR. EDITOR,—I find the accompanying recorded us an item of religious intelligence in the *Sunday at Home* "for August. There is no saying to what lengths the ritualist party in the Anglican church will go after this. How any body of Chris-

tians, connected with the church of England, can consistently remain any longer in her communion, is a mystery to me. The movement will, no doubt, be hailed with gladness by a large majority of the "clergy" in this Diocese.

Your Obediently,  
T. J.

"Sunday at Home" Augt. 1882 page 543.

"It is stated that a new 'Catholic league,' for members of the Church of England, is being formed with enthusiasm. It is proposed 'to restore the ancient and Catholic devotion to the Blessed Mother of God.'—One of the most urgent needs for the formation of the league is said to be the neglect of confession and the sacrament of penance. One of the promoters says: 'Our idea is to strive to restore all Catholic customs and doctrines that were lost or hidden by the Reformers; and no one who is not prepared to do this in every point is, in my opinion, eligible for membership of the league;—and again; 'I trust it may be clearly understood that it is requisite for membership that applicants be prepared to make no compromise with Protestantism—men who do not invoke the Saints, who do not go to confession, who communicate having broken their fast, and the like, will never I hope, be allowed to join the league.'"

#### NOTICES.

BAPTIST CHURCH (BELLASIS ROAD BYCULLA.)  
The Rev Mr. Scott will take the service in the chapel to-morrow (Sunday) Evening. Hour 6 p. m.

Received from J. N. D. for the Rev. C. B. Ward's Misson, Rs. 50.

#### Epitome of News.

SATURDAY, OCTOBER 14.

—The Sydney Exhibition building was totally destroyed by fire on the 22nd ult.

—In the schedule filed by Major-General Hewett, his liabilities are estimated at about Rs. 57,000, and his good assets at Rs. 5,000.

—Mr. Joseph Cook, on his way to Australia from Japan was thrown down a hatchway during a storm with such violence that some of the muscles and cartilages of his ribs were torn asunder, and considerable surgical treatment was necessary. He has recovered.

—*Overland Mail*, Sept. 22: Russia has been endeavouring to get a congress called to discuss the Eastern Question, but finds no response from the other Powers.

The Emperor and Empress of Russia have paid a visit to Moscow, for the ostensible purpose of seeing the exhibition there.

It is reported that an offensive and defensive alliance has been concluded between Russia and Montenegro.

The Social Science Congress was opened at Nottingham on Sept. 20, Mr. G. W. Hastings, M. P., presiding.

A meeting was held at Westminster on Sept. 20, when resolutions deprecating the importation of Chinese labour into England were passed.

Amongst the deaths recorded this week are:—Dr. Pusey; the Dean of Windsor; Sir David Wedderburn; Sir E. S. Harrison; Col. Kemys-Tynte; Lieut.-Col. D. Farquharson; Commander W. Summers; Commander W. Rawson; Mr. W. Fyfe; Mr. Alderman Walker;

Mr. E. P. Shirley ; Major-Gen, T. W. R. Boisragon, C.B. ; and Dowager Lady Bateman.

If it is really humiliating to read the accounts of the preparations for the Czar's coronation, All private telegraphic service and railway traffic in the neighbourhood of Moscow has been suspended, and 30,000 soldiers have guarded the railway line. The actual date of the coronation is kept a profound secret, and what ought to be one of the most impressive of national ceremonials will be reduced to the dimensions of a hole-and-corner pageant. The Czar is clearly not strong enough for the place, and abdication would be more dignified than these constant displays of unkingly and unmanly terror.

The example of the head constable at Leicester, to whose action we referred last week, has been followed by a similar functionary at Salford, who has just issued notices informing the sporting public that the police have received instructions to enforce the provisions of the Betting Acts within the borough at the Manchester Races next week. The race-course itself happens to be within the range of the chief constable's jurisdiction, and proceedings are to be taken against all persons using any part of the course for betting purposes. If this kind of thing goes on, bookmaking of the sporting kind is likely to become an extinct profession.

—The New York Amalgamated Association yielded to the inevitable on Sept. 19, and officially declared the great iron strike to be ended, as the men were returning to work at the former prices despite the association's orders. This formally ends the greatest strike the States has known. It lasted sixteen weeks. The loss to the labourers in wages is between 10,000,000 and 12,000,000 dols. No estimate is made of the manufacturers' losses.

### MONDAY, OCTOBER 16.

—*Times of India* ; Thanksgiving services were held yesterday morning and evening at the Byculla Church for the abundant harvest and the successful termination of the war in Egypt. The church was tastefully decorated with a profusion of flowers, plants, fruit and evergreens. Fruits in season were effectively displayed in various parts of the sacred edifice ; but the ingenuity of the decorators seemed to have been mainly directed to the adornment of the chancel. The evening service was very largely attended, not a seat being unoccupied. It commenced with a processional hymn, the choir walking up the nave with bouquets pinned on their breasts. The special Psalms for the occasion were the xlv. and the cvii. ; and the "lessons," Isaiah xi, and Revelation xxi ; the anthem being taken from Ezekiel xxxvi., 28, 30, 34, 35.

—Same : The Government of India have issued another most important Resolution. Revenue officers will receive it with dismay : the ryots with the most lively satisfaction. The native officers of Native States have always insisted on the greater popularity of their system of collecting revenue. There are abuses in their system, and they acknowledge them, unknown to the British raj, such as corruption and extortion. But these are forgotten in years of famine and distress. The patriarchal system of a Native State simply wipes out the land assessment when it is clearly proved that the landholders cannot pay it. In the British districts, on the other hand, the unpaid revenue is left like a heavy weight round the neck of each unfortunate ryot who has survived a famine. He must pay it eventually or lose his holding. We had a very ugly example of this under Sir Richard Temple's rule. No remissions were made after a famine that had in some parts lasted three years. The ryots could not pay. Their debts accumulated. Owing to the difficulty of recovering money under the new Deccan Ryots Act the Marwarries could not afford to lend. The collection of that revenue came to a

deadlock, and many of the ryots were turned out of holdings on which they and their ancestors had lived for generations. Under the native system they would have been enabled to start afresh. The result of the famine would have been much less lasting, and in the prosperity of the people and increased productivity the State would have gained quite as much as it lost in its actual remissions. This was one of the few things the Famine Commissioners saw clearly, and the present resolution is the natural and welcome outcome of their labours. It is proposed that in extreme cases of failure the revenue will be suspended, the ryots paying the Government interest on the money at the rate of 6½ per cent. This will prevent them borrowing from the Marwarries at a percentage four or five times as high. It will even prevent their going to the Marwarries at all. At present the Government would readily lend money at a reasonable rate of interest. But the funds are never touched so long as the Marwarries are approachable. Henceforth, by suspending the collection of revenue, the Government at once step into the position of the money-lender.

—There was a severe earthquake at Silchar Sunday morning.

—A correspondent of the *Pioneer* writes from Port Said concerning Mrs. Tucker : At Suez we took a Salvation Army General on board, and after dinner it was rumoured that she was about to deliver an address to the second class passengers on the foredeck. Everybody immediately rushed in that direction, and sure enough, we found the militant *religieuse* well under weigh and surrounded by an attentive and respectful audience. I never heard one of these new revivalists before, but this I will say—that the woman was eloquent and earnest to a degree, and that the matter of her discourse was far more striking and instructive than one ordinarily listens to in the orthodox pulpit. I do not believe that there was a single individual who heard her, that did not believe her, however mistaken, to be perfectly sincere.

—*Madras Times* : The representatives of the various Wesleyan Missions in Indian and Ceylon have arrived in Madras and held their first conference last Tuesday at the Royapetta Wesleyan Mission house.

### TUESDAY, OCTOBER 17.

—*Indian Churchman* : We notice in the Obituary of the last mail the death of the Revd. John Perowne, M. A., aged eighty-eight. Mr. Perowne was, many years ago, missionary of the Church Missionary Society at Burdwan ; and was the father of three distinguished sons ; the present Dean of Peterborough, the Master of Corpus Christi College, Cambridge, and Dr. Perowne of Lampeter College.

### WEDNESDAY, OCTOBER 18.

—*Times of India* : The mistake of surrendering Araby to the Egyptians is being gradually recognized. He possesses too many compromising secrets to make an impartial trial palatable either the Khedive's party or the Porte. The delays and objections that have been raised as to the procedure of the trial and the assistance of English barristers are probably due to this cause. We are glad to hear that the English Government are contemplating the necessity of regaining custody of him. The trial would then be conducted under English auspices, though before a mixed tribunal. In that case, only, would the secrets of the conspiracy be elicited.

—Sir John Pope Hennessy read a paper at the Social Science Congress the other day. The Governor of Hongkong contended that there exists a large amount of crime which it is in the power of the State to prevent. It had been shown by those who had studied the effect in foreign countries of allowing localities to control the sale of intoxicating drinks, that with the decline of drunkenness there was a

remarkable decline of crime and a consequent reduction in the cost of the machinery for the repression of crime. His official experience in endeavouring to conduct the government of some of her Majesty's colonies led to the same conclusion. The operation of the criminal law 100 years ago, and the State machinery for the repression of crime, sometimes tended to foster it by excessive severity. So it had been in our day in British India, in British China, in the West Indies, and in West Africa. In Bengal the cruel prison discipline of India had created and hardened a criminal class. The experiment was tried of reducing the number and intensity of degrading and painful punishments, and with the wiser system there came an improvement in the prison discipline and a decline in crime. That Association, by deputations and memorials, had taken a leading part in drawing Lord Mayo's attention to the scandals of the prison system, and Sir George Campbell, when Lieutenant-Governor of Bengal, had by humane reforms reduced crime. Unfortunately, some of the permanent officials did not appreciate his reforms. They soon reverted to the old system, and with the old system there speedily came back an increase of crime. Happily, however, by the efforts of the present Viceroy and of Lord Hartington, improvements had been recently effected. Referring to the opium question he said that the real objection to opium had hardly been noticed, namely, that it injured the intellect and impaired the moral character. His own experience entirely confirmed that view, and he trusted that England might soon be able to shake off the responsibility of such a traffic as that of opium.

—X in the *Bombay Gazette* : The Army draw an attentive and respectful congregation in their tent every morning at quite an early hour. Can the Established Church draw a congregation on week day mornings? Can any body of religionists in Bombay except the Salvationists get together a large congregation on week day mornings? People may say it is curiosity. Nonsense! Any curiosity has long since been gratified. The natives feel that the Salvationists draw near to them, and the natives appreciate the motives of the Salvationists, and respect the men and women who wish to be the natives' best friends. Given a fair amount of talent in the Army's ranks, one cannot but help believing that the Salvation Army's invasion of India will be a success. We must not be in the least surprised if the Salvation Army have a house of worship built in Bombay by native contributions which will be in every way an honour to those who contribute, and a place of worship which will be popular among natives and Europeans taken from every grade of society in Bombay.

—Same : We are glad to be able to state that Surgeon-General Beatty is past all immediate danger from his recent accident.

—At Nusseerabad a man named Charles Taylor cut his wife's throat and then attempted to kill himself.

### THURSDAY, OCTOBER 19.

—H. H. the Rajah of Bhowmuggur has given Rs. 5000 for a spectroscopic observatory in connection with Elphinstone College.

—Plato! thou reasonest well. We cannot say as much to the writer of the following :

The magistrates of Dunfermline, being much troubled, like magistrates elsewhere, with the processions of the Salvation Army, could think of no better way out of their difficulties than by delivering up the processionists to the unrestrained violence of the mob. They proclaimed, therefore, that the Salvationists should no longer be protected by the police. The mob took the hint and collected on Tuesday night near the headquarters of the Army. The latter, thinking discretion the better part of valour, did not venture into the streets. Not to be balked of their sport, the mob attacked the hall, smashed the doors and windows, and

afterwards took possession of the town, destroying all sorts of movable property. Stones, bricks boxes, barrels, &c. were freely used, and many people were badly injured. The main streets were blocked, the police being utterly powerless to exercise the least authority, and for hours the wildest disorder prevailed. If such animosity to the Salvationists is exhibited in Dunfermline, what might be expected, supposing they were allowed to make themselves equally offensive to the mass of the population in Bombay?

#### FRIDAY, OCTOBER 20.

—Allahabad: France and England have agreed that it is impossible to establish a Joint Control.

—The *Indian Daily News* says that the other day a case of *suttee* occurred within five miles of the cantonment of Deolee. The last *suttee* mentioned in the Rajputana reports is said to have taken place in the same district something over five years ago. The authorities had no idea that anything of the kind was contemplated; but now that it has taken place, they have arrested nearly a dozen persons, and are showing a very strong determination to hunt down every one implicated in the outrage. The people say that the widow, who was an old lady, went voluntarily to her terrible end; but there is a suspicion that the priests and her relations must have exercised a certain amount of pressure upon her.

—All the vessels in the Prince's Dock had dressed ship yesterday in honour of the return of the P. and O. steam transport Deccan, with the first batch of troops of the Indian Contingent from Ismailia.

—Deaths last week, 401.

—The *Times of India* has a long obituary notice of Mr. Dadoba Pandurang from which we make a few extracts: Mr. Dadoba Pandurang was the founder of the late Paramhans Sabha, which afterwards led to the formation of the present Prarthana Samaj. He was a great admirer of Christianity and Hindu philosophy, and was a believer in Swedenborg. His admiration of this mystic philosopher induced him to write a pamphlet, expressing his views regarding the Swedenborgian doctrines. This production was so highly appreciated by Swedenborg's disciples that the society connected with the sect in London published it both in English and Marathi at their own expense and distributed thousands of copies. The deceased leaves behind him a widow and five children who are but indifferently provided for, and to whom his widow might well extend their aid as some recognition of the valuable services rendered by Mr. Dadoba during his lifetime. During his services in the Educational Department he published a School Atlas, which was the first of its kind; a work entitled "The Wiping of the Tears of the Widows," and two more grammars, one of the Persian and the other of the Sanscrit language. His other productions, including the "Kekavali," "The Cosmopolitan Arya," and "The Hindu Gentleman's Reflections" were either published by him at his own expense or by the societies to which they were dedicated. Rao Bahadur Dadoba Pandurang, who died on Tuesday morning at his residence, Breach Candy Road, Girgaum, at the age of 68. The death of this gentleman, one of the oldest social and religious reformers of this part of India, a well-known *litterateur* and a prominent member of the Hindoo community of Bombay, will leave a gap in native society which must remain unfilled for a long time to come. The deceased received his early education in a private primary school in Bombay and afterwards in such Government schools as existed at that time, completing his course of education in the Elphinstone Institution as early as the year 1836. He mastered Marathi, Gujarathi, Urdu, Sanscrit, English, Persian, Telugu, Tamil, &c., and at an early age composed a complete Marathi grammar.

—The Rev. P. H. LeFeuvre, who returned from leave on Wednesday, has been reappointed

chaplain of Deolalee. The Rev. A. G. Cane on his return from furlough will be posted to Poona, the Rev. A. O. Walsh being transferred to Ahmedabad. Mr. Walsh will also act as chaplain of Baroda in the place of the Rev. H. N. Midwinter, who is about to take a few months' privilege leave.

### Selections.

#### PREACHERS AND PREACHING.

BY REV. H. C. HAYDN, D. D.

WE are free to say that we are not enamored with the way this subject is often treated. Most likely our views may not be more welcome to others than theirs to us, but we wish to disclaim all sympathy with the notion that the age of self-sacrifice for Christ's sake and the world's sake is left behind or ever can be; that prudential considerations are to rule in the minds of young men over all others as they stand weighing their duty to Christ and the world; that the hardships of the ministry are deterring young men from entering their ranks; or that those who do enter, have an onerous burden of self-denial to put up with over and above that of the average disciple. This world will never be evangelized, so long as such considerations have the undue weight which many are disposed to give them. Their talk is injurious. It is just simply impossible to fill the path of the ministry with thornless roses; and very likely it is on the whole, best that it is so. Can we not call upon the young men of the church to endure hardship as good soldiers of Jesus Christ in the blessed work of this world's evangelization? Or must we concede that, the higher the civilization, the less of moral heroism and grandly audacious faith, where of all places faith is most needed?

So too, of the number of ministers. What a world of nonsense has been uttered trying to make the churches believe that we have too many ministers. In a measure it has succeeded, but only to the detriment of the cause of Christ; and this chiefly for lack of discrimination.

A remarkable statement appears in an editorial of a leading journal to the effect that the diminution of the per cent of college graduates entering the ministry, is to be taken as a sign of progress. This is spurious consolation.

Too many of a sort there may be. Huddled together often, when for their own sake, and the world's sake, it were better they were more widely scattered than they are. But, of men mighty in the Scriptures, full of faith and of the Holy Ghost, apt to teach, wise to win souls, fearless to audacity for Christ's sake, loving Godward and manward; to the limits of a reasonable self-sacrifice; there never were, there never can be, too many. Pray the Lord of the harvest to send forth such labourers in multitudes. Pray, and keep praying to this end. The world can never be overstocked with ministers of this sort.

And let it be further said that in a few sentences, we have outlined the style of man whom the world is waiting for, whom the churches need to see multiplied. The great need is not a race of intellectual prodigies, trained in all the philosophies of the day, and equipped as apologists of Christianity; to fill the pulpits of Christendom. No bigger blunder can be made than to think it, then hanker after it, then disparage a ministry that does not fill out such a pattern. The ministry, at large, is not wanting in intellectual vigor and culture; but can it be said that they are mighty in the Scriptures, and strong in faith, and wise to win souls? Yet this is the supreme equipment of the Christian ministry. It implies fellowship with the Spirit of truth, and power to wield the sword of the Spirit while holding the shield of faith. We need mighty believers more than we need mighty thinkers; more Biblical and less dogmatic the-

ology; more bold putting forth of the truths revealed and less philosophizing about them; more passionate love for the study of the Scriptures even at the expense of a great deal of promiscuous reading. That is what the churches need, whether they know it or not. A sermon strewn with quotations from Shakespeare, Tennyson, "George Eliot," John Stuart Mill, &c., and scarcely a word of Scripture except the fragment with which it began, and a prayer without the name of Christ or the recognition of His atonement, may constitute a service, in some sense entertaining, but in no sense modeled after the methods of those who, in all ages of the church, have shone as stars in her spiritual firmament. That is not an imaginary outline of a church service in an orthodox pulpit. It is not said that such things are common. It is to be hoped—though in this we cannot be confident—that the people are not hankering after this sort of pulpit performance. It is likely that some people only know that they crave something—and are not drawn to the old ways. We more than suspect that, in hunting for something to suit this time, it is quite too much overlooked that One is the teacher of all times; that His words have an eternal fitness and freshness in them; that the humanity of this day carries the same old hurt in its heart which has been the curse of ages; that the remedy is the balm which is as old as the purpose of grace in Christ Jesus, and that what is wanted is a man, full of faith, and full of love, experimentally acquainted with Christ and His words, to make Him known. Jesus and the resurrection was the preaching that revolutionized the world once, and it is able to do it again, if proclaimed with the same faith in its power, the same singleness of devotion. It is enough for the disciple to be as his Master.—(*Gospel in all Lands.*)

#### MISSIONS AND THEOLOGICAL THOUGHT.

THE *London Christian World* has of late had several able articles under the general title—"The Philosophy of Missions," by the Rev. T. E. Slater of Madras. The questions raised and answered are, Whether the holding of this or that view of Eschatology ought in any way to militate against the cause of missions? He is unquestionably right in saying that "they who hold the theory of Conditional Immortality may and do derive from their belief renewed impulse for the prosecution of Missions." But when he goes on to inquire—Whether the bright hope that in some way, inscrutable to us, there may be a final restoration of all souls, and sin vanish from the universe, ought to affect missions—that is, unfavorably, and again answers in the negative, we acknowledge that he reasons cogently and theorizes well. But there is to be set over against all this plausible argumentation the stubborn fact, that with here and there a rare exception, they who have held, as a part of their creed, the older or the newer Universalism, have been innocent of any zeal for missions. Neither the command of Christ, nor great and grand notions of generosity and magnanimity have sufficed to call out men or money from their ranks, or to effect an organization looking in this direction. Indeed the absence of a missionary spirit here at home has been the constant wail of anniversary occasions, and from the ranks of Free Religionists even, earnest souls withdraw themselves because of the lack of any aggressive work for the elevation of mankind or the amelioration of its woes.

Account for it as we may, the fact remains that the old-fashioned evangelical faith is the only missionary faith in the church that we know anything about. Account for it as we may, a theology without a Divine Saviour and a vicarious atonement, that makes light of sin and retribution, and shapes its Eschatology accordingly, never has been a missionary theology, though its opportunity has been transcendent. It has had allied with it plenty of

culture, brains, and money, and open to it all the highways of the world, and developed nothing of the sort. Nay, it has uniformly been opposed to missions to the heathen, and is so still. This theology is not a new thing. It has a history, and we do better to study that, to learn what it is likely to do in the future, than to weave beautiful theories out of our own brains. A Pauline faith makes a Pauline missionary. If one died for all then were all dead. The love of Christ constraineth. Or take the Epistle to the Romans from the beginning to the end of it, for the secret of power in one of the grandest missionary lives after Christ Himself.

The theological trend of our times so far as it is away from the doctrinal lines long known as evangelical, if, indeed, it be in this direction, is away from the spirit and power of missions. It may not so appear at once, but this will be its outcome, if we rightly read the history of missions from the beginning. We do not now refer to a recasting of creeds that puts the old essential faiths in modern dress. Let that go on, or make new ones. We find no fault with an honest endeavor to put the old faiths in new light, only let the old faiths remain, and let not the new light obscure or weaken them. And so we do not believe that Mr. Slater's call to men of all shades of theological thought to enter into the world-field, will be answered from the ranks of so-called liberal theology, by a great uprising of missionaries or a lavish outpouring of money. If that thing ever happens, it will be because they have learned that to be liberal as was Christ is the only true and safe freedom of thought, and that the Cross is the all conquering sign for them and the heathen alike. "For there is no difference." Death hath passed upon all men for that all have sinned; and there is none other name given under heaven and among men, whereby we must be saved. Thanks be unto God for His unspeakable gift.—(*Gospel in all Lands.*)

#### WHAT THEY DRINK AND HOW THEY MAKE IT.

(THEM THE BATHURST DAILY TIMES.)

THERE was a very large gathering at the School of Arts hall last night, to hear Mr. Eli Johnson's lecture on the above topic. About eight hundred people were present, the body of the hall being well filled. The Mayor of Bathurst (Mr. F. Halliday) occupied the chair, and on the platform were the Revs. A. C. Geekie, D. D., A. R. Blacket, B. A., J. M. Young, J. H. Price, M. Williams, B. A., K. A. Corner, and G. Thompson and Mr. Dillon. The meeting was opened with prayer, offered by the Rev. J. M. Young, after which the chairman briefly introduced the lecturer.

MR. ELI JOHNSON having thanked the gentlemen on the platform and in the audience for the very efficient preparations that had been made, and warm reception he had been accorded, said there was also one other to whom he owed a debt of thanks—the writer of a letter in the *Bathurst Daily Times*, and which was headed "The Fallacies of Eli Johnson," and signed "Cornstalk." He did not know what cornstalks looked like in Australia, for he had not yet seen any; but in America they had no brains. (Laughter). He was very sure that the writer of that letter had no more brains than one man needs to carry him through the world safely, and when he had heard the lecture he would have more sense than to write such a letter—that is provided he was not a cornstalk in reality. In Solomon's time twenty-nine hundred years ago, adulterated liquors were in use, and from that time to the present men have made, and bought and sold, adulterated liquors; but it remained for the Germans of the nineteenth century to discover a process by which all kinds of intoxicating liquors could be made without one single drop of the pure article in any

one of them. When first this new process was mentioned to him, he said, "Oh, that is all right; I am glad of it. I wish they would make it so poisonous that it would kill every man who drank it, in twenty-four hours. Then perhaps we could induce men to it alone." But the more he looked into the matter, the more thoroughly he became satisfied that here was something by which by the blessing of Almighty God, they could open the eyes of moderate drinkers. In the year 1876 he went to England to tell the middle and lower classes what they were drinking. In 1878 he returned to England for the purpose of revealing to the higher classes, or nobility, what they were drinking. When first he began lecturing they said, "Oh, you need not spend your time talking about those things in this country. We do not have them here; we would put a man in prison for attempting to sell us an adulterated liquor. You are only wasting your breath; our laws are so stringent that men would not dare attempt it." To this he replied, "That may all be true; but I think when I arrive in London I shall find both the drugs and the recipes for using them." Entering the store of Mr. Jones, in Norton Folgate, and inquiring if he kept oil of cognac, he replied in the affirmative. "What will you charge me for an ounce?" "Six-shillings," was his reply. "Oh, I can buy it in America for four shillings. Do you keep gin oil?" "Yes, sir," "What will you charge me for an ounce of that?" "I would not sell you an ounce; but I would sell you a pint for eight shillings, and with the pint you could make one hundred gallons of gin." "Do you keep port wine oil?" "No, sir; but I can tell you where you can purchase all you like." "Do you sell many of these materials for making liquors?" "Oh, yes," said he. "We sell great quantities of them." "How do you manage that? I thought your laws prohibited the use of all such things?" "Oh, no, sir. The law prohibits the use of anything that is injurious! but these are not injurious; they are entirely harmless." Then I said, "If that be the case, please let me have two bottles, and put them up good and strong, so that I can take them back to America." He read the labels on the bottles, one of which ran thus:—"Oil Cognac, sufficient to convert 20 gallons of spirit into cognac brandy.—P. Jones, Son and Mundy, Manufacturing Chemists, Norton Folgate, Bishopgate-street, London." He also purchased at the warehouses of Ramaden, Lankester, and Co. and J. R. Bush and Co. essences, of which one pound was stated on the labels to be respectively sufficient for making 110 gallons of Irish whiskey, 100 gallons of sherry wine, 110 gallons of Scotch whiskey, 100 gallons of gin, 100 gallons of brandy, and 100 gallons of port wine. He also purchased from W. R. Loftus, Oxford-street, a book entitled "Loftus' new mixing and reducing book for the use of publicans and spirit dealers and retailers in general," which contained the following recipe for spirit beading:—Oil of sweet almonds, 1 oz.; oil of vitriol, 1 oz.; rub in a mortar, and add by degrees about 2 ozs. of lump sugar, rubbing well with the pestle, until it becomes a paste; then add small quantities of spirits of wine until a thin liquid is formed; accompanied by the following remarks:—Customers in general judge of the fineness and quality of a sample of gin—or indeed of other spirits—by the bead which it carries when newly poured into glass. What is meant by the "bead" is the appearance presented on the surface of the spirit by a number of pearly, oily-looking drops of beads hanging on the sides of the glass. The same recipe, it should be observed, answers equally for gin, rum, brandy and whisky. At a store to which he was directed by Mr. Loftus, he obtained for 7s. drugs for making 42 gallons of assorted liquors. Going to Belfast, he found a similar business in full swing. A celebrated chemist in France told him that all the liquors in France were more or less adulterated. He knew of a single firm which spend £6000 per

annum in a single drug—a poisonous article called fuchsine, and used for colouring. In Denver he purchased a book entitled "The French Wine and Liquor Manufacturer, being a clear and comprehensive treatise of the manufacture and imitation of brandy, rum, gin, and whisky, with practical observations and rules for the manufacture and management of all kinds of wine, by mixing, boiling, and fermentation, as practised in Europe, &c., by John Rack, practical wine and liquor manufacturer; fourth edition, revised and corrected." This book is a translation from the French, and reveals the deception practiced by the French in preparing liquors for foreign trade. In the introduction the author says:—"The manufacture of fictitious liquor is, and will continue to be, practiced. Large quantities of corn whiskey are annually exported from this country to France, from whence it returns to French brandy, and so close is the imitation as to deceive the best judges." In this book are twenty-seven recipes for marking brandy, without a genuine article about them, besides recipes for making various kinds of wines without one drop of the juice of the grape. He read an extract from a book, which he said was written by a liquor dealer for liquor dealers, not by any temperance "fanatic":—"The city of New York alone sells three times as much 'pure imported brandies,' and four times as many 'pure imported wines' annually as all the wine-producing countries export." Where do they come from? They come from these poisonous drugs. In Cognac, although there was an entire failure in the grape crop, there was no diminution in the amount of brandy exported. In one of the towns in England, after he had spent three days labouring over a drunken brewer, he was induced to sign the pledge and quit the business. He then said that every one of the thirty drink shops in his village used *cocculus indicus* in the manufacture of their ale, beer, and porter.

(To be Continued.)

#### THE PROFESSOR AND THE INVENTOR.

Form Quiz.

The following is a good story about a well-known professor, which may go to prove that even great physicists are liable to error:—The professor was showing a party of ladies and gentlemen over some large works at Birmingham, chiefly engaged in the manufacture of complicated optical instruments. The party came across a very ingenious instrument, the working of which the professor proceeded to explain. In the midst of his exposition, a roughly-dressed young man, standing near, struck in, and civilly pointed out that the man of science was quite mistaken in his notions as to the instrument in point.

The professor, whose weak point is not an excess of humility, angrily maintained his own view, but did not succeed in convincing his opponent, who finally shrugged his shoulders and walked off. "Who is that—that person?" asked the professor, indignantly, of a workman standing by. "Oh! that is Dr.—" was the reply; "he invented that instrument you have been looking at!"—Tableau.

#### MR. DARWIN AND REVELATION.

The following correspondence has been addressed to the editor of the *Pall Mall Gazette*:—

Sir,—The enclosed is the translation of a letter written by Mr. Darwin in answer to an inquiry from a young student at Jena, in

whom the study of Darwin's books had raised religious doubts. It is, perhaps, not altogether irrelevant, at a time when priests of various creeds are claiming Darwin for their own, to publish an authentic statement of what his views really were, particularly as this statement will be widely read in Germany, and Darwin's own countrymen ought to be at least as well informed on the subject as foreigners.—I am, Sir, your obedient servant,

KATHARINE MACMILLAN.

Frankfort-on-Main, Sept. 20.

[Letter from Mr. Darwin to a young student at Jena quoted in a lecture by Professor Haeckel at the Natural Science Congress at Eisenach.]

Sir,—I am very busy, and am an old man in delicate health, and have not time to answer your questions fully even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities. Wishing you well, I remain, your obedient servant.

CHARLES DARWIN.

Down, June 5, 1879.

## Miscellany.

—Christian.

Having a few hours to spare during my journey across the Alps, I desire to pen you a report of a season of great blessing which I experienced at Barmen-Elberfeld in August. In that city is held annually in August a week's rally of Christians from Rhineland and Westphalen. It is visited by many from far-distant points. The meetings correspond to your London May anniversaries. Since 1859 these gatherings have been as regular as the return of that month. They were inaugurated by that noble German divine Rev. Dr. Fabius, of Barmen, whose name is familiar to every reader of the missionary work of the Protestant Churches. He is Inspector of the Mission-house of Barmen, which has sent so many good workmen to all parts of the globe; and his leadership is recognised near and far.

The feast began with the anniversary of the Y. M. C. A., which brought together on Sunday, August 6, some 1200 young men; and at the convention on Saturday afternoon were represented some 200 associations, under the loving chairmanship of Rev. Mr. Krummacker, a name dear to German Christians. It was a meeting of great spiritual joy, and harmony. The German Fatherland possesses in this body of young Christian warriors a very powerful element for good for its future, and if the brethren will only persevere in their work, they surely will soon be able to see great success in every part of the land.

The Sunday afternoon meeting was one long to be remembered for its influence upon the hundreds of youths, who by it were surely encouraged to keep on in the good path they had selected for their life.

On Monday the brethren had an excursion to a place called "The Valley of Misery," a very remarkable spot. Here formerly the devil had full sway over hundreds of the lowest class or people; but by the quiet and determined Christian efforts of "Aunt Hannah," as she is called now, all is changed. A chapel is built, and from Sabbath to Sabbath from 400 to 600 children are gathered by her to hear the sweet Gospel of Jesus. Both on Sunday and week-day evenings

the adults of the neighbourhood gather for religious instruction. If any one wishes to know what can be done by a single consecrated heart, here is the place for study. An unlearned, plain German daughter of the heavenly household changes the "Valley of Misery" into a place of paradisaical beauty! The reader can inquire how the visitors to the place were moved by the hallowed influences that surround that spot. When sundown called for a return to the city, we hardly felt ready to go. The meeting held was addressed by many gentlemen, some from far off, all filled with the fire from on high.

## TELEGRAPHIC NEWS.

London, October 13th: Lord Northbrook, speaking at Liverpool yesterday, expressed great satisfaction at the evidences of sympathy shown by the Mussulmans in India with the British policy in Egypt. His Lordship said that the victories obtained by the British arms had not changed the policy of the Government. Annexation or exclusive dominion was not desired, and his Lordship stated his belief that the Great Powers felt confidence in the unselfish intentions of the British Government. Sir A. Alison has been appointed to the command of the Army of Occupation in Egypt.—Sir Garnet Wolseley leaves Egypt for England on the 20th inst.—The papers on the Channel Tunnel scheme have just been published, and show that the military opinions, with the exception of those expressed by Sir John Adye, are against its being carried into execution.

14th: Araby was examined yesterday before the Committee of Inquiry at Cairo. He denied any complicity in the massacres and burning of Alexandria, and charged the Khedive with having participated in the resistance against the British from the outset.—Baker Pasha has submitted a scheme to the Khedive for the reorganization of the Egyptian army, which he proposes shall number 11,000 men, with native and British officers, besides 1,400 gendarmes. The Swiss Federal Council has stopped the recruiting in Switzerland for the Egyptian gendarmerie.—Lord Northbrook, speaking at Liverpool yesterday, said there was a steady diminution of agrarian outrages in Ireland.

New York, 15th: The Washington Agricultural Bureau's monthly report states that the average condition of the cotton crop in the ten cotton states is 88 per cent. The plant is of unusual size and vigour, but the late fruitage and small top crop lessen the prospects.

London, 16th: The Egyptian Government are still persisting in their refusal to allow Araby Pasha and his associates the services of English barristers, and declare that they would prefer to hand over the accused to the British military authorities. Pending the definite settlement of the above question, the trial is postponed.—The 95th and 96th Regiments embarked at Alexandria to-day on board the transports Euphrates and Adjutant for Bombay.—Sir Evelyn Wood leaves Egypt for England to-day.

17th: The Times states that unless arrangements are completed for a fair trial of Araby, the British Government may reclaim the custody of him.—The Daily News publishes a paragraph in this morning's issue stating that the Cape Government has recommended to the Legislature the withdrawal from Basutoland.

Paris, 17th: The French Comptroller-General in Egypt left here to-day for Cairo.

Constantinople, 17th: The Porte, in reply to a note of the British Ambassador, expresses its readiness to negotiate with England for the satisfactory settlement of Egyptian affairs, but confidently hopes that the status quo will be maintained.

London, 18th: Morning.—Sir John Adye has accepted the post of Governor and Commander-in-Chief of Gibraltar.—Sir Garnet Wolseley has again been appointed Adjutant-General.—A conference was held at Dublin yesterday, under the presidency of Mr. Parnell, at which it was decided to form a National League replacing the Land League. The objects of the new League are to promote the establishment of an Irish Parliament, to form country Boards and to induce the widest land and political reforms.

## PASSENGERS SAILED.

Per P. & O. Str Ganges, 13, Additional:

For London—Lieut E C Lushington, Mrs Lushington and child.

For Brindisi—Mr A W H Anderson.

Per P and O Str Malwa, 20:

For London—Messrs M F Stirling, F Linton, T S Stevens, J Gray, S Harrison, W Reynolds, A Wrighton, and H Gladwell.

For Brindisi—Mr F J Marsden, Mrs Marsden and child, Mr W Dates, and Col Kenny.

## PASSENGERS ARRIVED.

Per P and O Str Poonah, 13:

From London—Surg Major Roe, Mrs Henry, Mrs Annie Gray, Mr and Mrs Lockhart, Mr and Mrs Moxon and son, Capt Newell, Surg A Lyle, Surg Major Pilcher, Miss B Wyatt, Rev A W Thompson, Messrs Schumann, Powell, Deste, and Caspary.

From Brindisi—Lieut W H Williams, Mrs Moncrieff, Col J J Gordon, Capt and Mrs Black, Mr and Mrs K Best, Col Hughes, Mrs Ingliss, Mr and Mrs Tyndall, Lieut A B Fenton, Mr and Mrs Glenny, Major Capel, Major O'Moore Creagh, Capt Fergusson, Messrs G M Robinson, W A Brodie, J A Gammie, Geo Brown, E C Cox, T H Mouncey, Kirby, R Harvey, M P Kennard, A Hills, A Spicer, S A Griffiths, K S Sinha, E de C Williams, James Jellicoe, and R B Doake.

From Venice—Mr Hartmann, and Mr Nicholson.

From Suez—Capt Gracey.

Per Str Singapore, 18:

From Genoa—Mr and Mrs Richter, Mr Schmidt, Mr and Mrs LeFevre and one child, Mr and Mrs Weeks, Rev and Mrs Brasche, Miss Viel, Miss Souter, Miss Fritz, Major and Mrs Robinson, Mr King, Mr Tobin, Mr Bristed, Mr Knittel, Mr Sperling, Rev and Mrs Hirner, Miss Hausermann, Miss Hollander, and Miss Richter.

Per Str Werneth Hall, 18:

Rev and Mrs Hamilton, Mr H M Johnstone, Miss A Lyne, Mr A Fisher, Mr E C Palmer, Miss Palmer, Mr N Maclean, Capt and Mrs F A Maurice, Mr J G Goodwin, Mrs Krohn, Mrs H A Krohn, Mrs Maquoid, Dr and Mrs Hoijpnar and infant, Mr A Faichne, Mr J C Read, and Surg Major O'Devone.

Per P and O Str Brindisi, 18:

From London—Mr G B Allen and infant, Miss Fletcher, Kumar Shree Jowansinghi, Jowansinghi of Bhavigur, Mr and Mrs J N Williams, Miss Hook, Mr and Mrs C Reinhold, child, and governess, Mr and Mrs Knight, two children and two infants, Col and Mrs J J Boswell, Col Boyle, Miss A Boyle, Miss A Bailey, Miss Hammels, Miss N Hammels, Mr and Mrs T Martin, Miss Brown, Dr underwood, Lieut S S Parkyn, Mrs Warner, Mrs Abid, Major Strutt's Infant, Miss Gresley, Staff Sergt Macdonald, Messrs Bird, A Gregeen, R N Lyall, C W Dawson, A Younghusband, Ali Akbar, H F G Beale, W Drew, D W Scobie, O'Brien, M Marriott, Kipling, C Beale, C Hyne, J C Robertson, C A Wallace, R Bachman, J Harris, and Clarke.

From Brindisi—Capt Hoskyns, Dr J J Jackson, Mrs Tucker, Messrs C R Marriott, J F Piper, R Pearce, and R Piercey.

From Venice—Surg Maj and Mrs Bateson, Mr and Mrs J Kenedy, Miss Hoare, Maj Hogg, Miss Pittman, Dr and Mrs Walker, Mr and Mrs G W Allen and child, Maj Brownlow, Col P C Dalmahoy, Lieut and Mrs Kreger, Messrs J E Dallas, B Mackenzie, D Laidlaw, T B B Savi, W P Brodie H A Harrison, T W Chanter, H Beadon, McMeekin, Gaisford, and Groves.

## Domestic Occurrence.

### BIRTHS.

WRIGHT—Oct, 15th, the wife of W B Wright Std Ry Accounts Bombay of a daughter.

STEWART—October 20th, at Sassoons Buildings Bombay, The wife J C Stewart of a son.

### DEATHS.

ROBERTS—Oct 8th, at Bombay, the beloved wife of Lieut-Col R S Roberts, D A Q M G N F.

LEGGETT—Oct 9th, at Kurrachee, Ernest Francis Leggett, second son of Mr Eugene Leggett, Solicitor, aged 16 years, 10 months and 28 days.

## "BOMBAY GUARDIAN."

Subscriptions received from 14th to 21st October 1882.

S. Page, 8th December 1882, Rs. 6; Apothecary R. Angel, 31st October 1882, Re. 1; John Laker, 31st December 1882, Rs. 7-10; W. Williams, 31st December 1882, Rs. 7-10; G. E. Young, 31st December 1882, Rs. 7-10.

## New Advertisements.

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T. H. GREIG } Secretaries.

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Bombay 11th October 1882.

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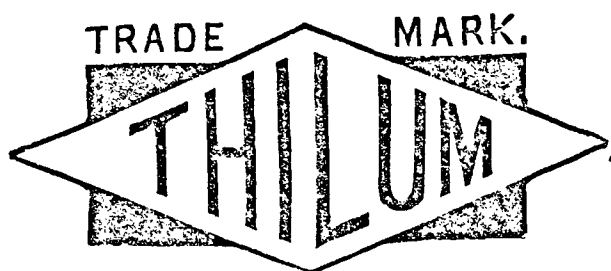
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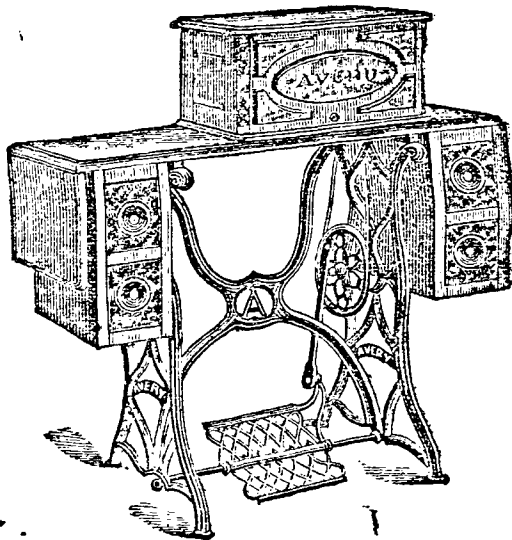
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